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## **IDEAS OF TOLERANCE AND HUMANISM IN IMADEDDEEN NASIMI'S HERITAGE**

**Abstract.** In this article, the author states that Imadeddin Nasimi is one of the leading figures of artistic and philosophical thought of Azerbaijan and the entire ancient East. Nasimi with his high intellectual and moral culture, broad outlook and creative activity earned honored authority in the Middle East. Nasimi's ideas about moral improvement of human and his intellectual creativity influenced positively on inhabitants of Muslim countries. Nasimi's ideas were based on a call for the formation of a society of highly cultured people only through the moral improvement of human. This approach was associated with a critical rethinking of life, condemnation of evil, cruelty, fanaticism, ignorance, intolerance and other destructive human qualities leading to estrangement, violence, conflict and war.

Despite the six centuries that have passed since the poet's physical existence, the interest in his personality and creativity does not weaken with time, but on the contrary, increases. The ideas of tolerance and humanism of a great thinker do not lose their relevance and today they are needed and more interesting to future generations than their own age, to their contemporaries.

**Key words:** Imadeddin Nasimi, artistic image, hurufism, humanism, tolerance.

**Introduction.** Nasimi's heritage, which occupies one of the main places in the cultural treasure of the Orient, is a rich artistic heritage of Azerbaijani people. Genius Azerbaijani poet-thinker, philosopher Seid Ali Imadeddin Nasimi was born in Shamakhi. The name "Imadeddin" means "support of faith" in Arabic, and the pseudonym "Nasimi" – "morning light breeze". Nasimi was well educated, studied mathematics, astronomy, medicine, logic and philosophy. He appreciated deeply oriental and ancient Greek philosophy,

new Islam and Christianity well, the literature of various nations of the world. Nasimi was one the great scientists of his time, knew the wisdom of Islamic Orient well and was very famous among his contemporaries. He mastered perfectly all the delicacies of the Arabic, Persian and Turkic languages and left a rich poetic heritage in three languages. Nasimi played a distinguished role in the development and formation of both the Azerbaijani literary language on the national basis of the 14th century and Turkic-Oghuz literary language as a whole. From this point of view, the greatness of Nasimi is unequalled. It was Nasimi who raised Azerbaijani folk language to the level of the classical style of the literary language for the first time.

**The interpretation of the main material.** Imadeddin Nasimi was certainly bright star in the sky of the world spiritual culture. He embodied high morality and courage, the desire for self-knowledge and self-improvement, the development of human values and creative activity demonstrating spiritual relation with the great humanists of Asia and Europe, who were characterized by the social conditioning of education.

Nasimi with his high intellectual and moral culture, broad outlook and creative activity earned honored authority in the Middle East. The aspiration to understand God not through fear, but through love for the progressive development of medieval Islamic society is observed in his works. Nasimi's ideas about moral improvement of human and his intellectual creativity influenced positively on inhabitants of Muslim countries. Nasimi's ideas were based on a call for the formation of a society of highly cultured people only through the moral improvement of human. This approach was associated with a critical rethinking of life, condemnation of evil, cruelty, fanaticism, ignorance, intolerance and other destructive human qualities leading to estrangement, violence, conflict and war.

Nasimi who based on sense and free intellectual search proclaimed non-trivial ideas ahead of his time and created creative works of scientific and humanitarian values that became the achievement of all humanity.

Imadeddin Nasimi lived at a time when feudal society was increasingly secularized being in a natural contradiction with the thinking of progressive people of the era. His ideas required innovations and transformation in the field of ideology and technologies of human living associated with new opportunities that opened education, enlightenment and progress of science. The most educated people aspired to change the culture of feudal society by

overcoming social ignorance, rejecting its peculiar dogmatism and fanaticism, everyday thinking, envy and other negative phenomena of life and stereotypes. Gradually not only skill, organized nature and morality, but first of all scientific knowledge and creative activity became the main driving force in the development of culture of human and society thanks to the efforts of humanists. There was an understanding that new ideas and knowledge support to progressive social changes which meet the interests of human and society. Passive contemplation was gradually replaced by an active transformation of reality, creation of the surrounding world, which was based on a new culture of thinking [3].

But, in reality, salvation is in a spiritual culture, which includes not only values such as beauty of the soul and faith, but also enlightened mind that cognizes and transforms the surrounding world.

Imadeddin Nasimi was one of the powerful masters of the word, given by the Azerbaijani people to universal culture. He elevated himself on the basis of the rich cultural and spiritual heritage of the Orient and created the most valuable pearls of the art of the artistic word.

The master's works had a powerful influence on the development of the artistic and social thought of a number of peoples.

One of Nasimi's brilliant ideas is about perfecting human created by God in his own image and similarity and endowed with heavenly qualities. Indeed, human creates and transforms positively the world around him or himself, i.e. culture with help of these qualities. And culture is a path to development and prosperity, on which infinite possibilities are opened for a harmonious and worthy life of people, the formation and development of human civilizations. Nasimi was close to worldview of divinity of human nature highly appreciating the human mind, work and dignity, ideally considering human as similar to the Almighty. This philosophy of life was closely associated with the humanistic belief in the celestial qualities of a cultured human, with axiological understanding as an accomplice of divine creations. Nasimi with his humanistic worldview believed that "educated and enlightened human living with the interests of the mind" reflects the whole world and positively transforms the Universe. At the same time, we see that human is created by God of whole world and carries the image of the Creator in himself" in his worldview position.

The poet bore the title "seid", which signified the origin of his family tree from the prophet Muhammad. This fact was confirmed by Nasimi himself in some of his ghazals. Some researchers hold to an opinion that the poet opposed

Islam, which is not entirely true. Nasimi blamed despotism, ignorance that the medieval rulers showed. Indeed, the poet's life and works coincided with the invasion of Tamerlan horde in Azerbaijan. The Timurids preached Islam, but at the same time they were distinguished by their cruel attitude to the local population. This led to the fact that people began to hate, and the ideological expression of the mass protest was the "Hurufi" movement.

The perfect human is all-powerful, the omnipotence of the Creator appears in him on earth. You need to look for the essence of Nasimi's philosophy in this: "An al-hagg!" - "God is me!", "God is in me!" "I was the embodiment of secrets; I am a human, and God is in me, and his coinage appeared to me." The great Nasimi was the first, who put man on a par with in orient poetry, and the Almighty, the Creator, Allah brought closer to human. It was for this divine idea that he was arrested in Aleppo and was accused and executed as a heretic according to fanatical worshipers by the Cairo Sultan Sheikh al-Muayyed with an unprecedented anti-human sentence: "Cut off his head and limbs, excoriate his skin and keep the body on the square for seven days and then send to Alibey ibn Zulghadar, his brother Nasraddin and Osman Garayoluk, who lost their way under the influence of Nasimi, too.»

The history of the Orient peoples knows many individuals with an iron will who went to execution for their beliefs without changing them until the last breath. However, none of these executions was as tragic and painful as the execution of Nasimi. Already exhausted and dying, he continued to repeat the words of his teacher, the basis of the Hurufis teachings: "Al-al-hagg" ("Allah is me"). Then they asked him: "If you are Allah, why does your face turn pale?" According to the folktale, Nasimi put on his last strength and answered the executioners: "I am the sun rising over the horizon of great love. When the sun makes its final journey, it turns pale." So the great Azerbaijani poet died.

Nasimi's poetic wisdom was emphasized by the gift of penetrating the secrets of the invisible world. Perhaps that is why he was cramped in one physically perceived world. As he expressed in his poems:

"Both worlds within my compass come,  
but this world cannot compass me.

An omnipresent pearl I am  
and both worlds cannot compass me.

Because in me both earth and heaven and Creation's "BE!" were found,  
Be silent! For there is no commentary can encompass me."

The poet makes judgments about the limits and levels of human intellectual capabilities, about the role of the sense and the knowledge of the divine light revealed in a human, the knowledge of the universe and Allah as a means for the artistic revelation of the philosophical problems of a perfect human. Cognition and self-knowledge are the enduring motives of Nasimi's poetry. Sense is the greatest blessing granted to human by Allah. This gift puts human above all creatures. Human is the crown of creation, worthy of worship. He is a great power [2].

Nasimi believed that anyone who wants to understand the truth should strive to understand human, his motivation and desire for beauty and good. Human was the center of the universe for Nasimi:

“Oh you who call a stone and earth a precious pearl,  
is not man who is so fair and gentle also a pearl!”

Legends tell about Nasimi's courageous and steadfast behavior during his execution. According to legend, one of the theologians who was at his execution said that Nasimi's blood was cursed, and all that it falls on must be cut off by a sword and burned by fire. A drop of blood Nasimi hit the finger of the theologian himself immediately after his words. The crowd of people who was at the execution demanded to cut off the finger, the theologian frightened by his finger and began to answer that he spoke allegorically. The dying poet managed to compose a couplet on this subject, which later became a proverb: “If they cut off the finger of the pious, they will turn away from the truth. If they excoriate skin from head to toe of an unfortunate lover - he doesn't cry” [1].

Conclusion. Unfortunately, the tragic events that took place in Syria in 2014 did not pass by the great poet. The tomb of the great thinker was destroyed. As if six centuries later, Nasimi was executed again. However, despite all this, Nasimi's ideas, his calls for tolerance and peace will never be ruined. Giving a summary, I want to note that despite the six centuries that have passed since the poet's physical existence, interest in his personality and works doesn't weaken over time. Nasimi did not leave this world — he lives in the hearts of people, we are getting closer and closer to Nasimi, listening to his ideas. The ideas of tolerance and humanism of the great thinker don't lose their relevance and today they are needed and more interesting to future generations than their own century, to their contemporaries.

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***Vüqar Kərimli (Azərbaycan)*****İmadəddin Nəsiminin irsində tolerantlıq və humanizm ideyaları**

Müəllifin hazırladığı bu məqalədə İmadəddin Nəsiminin Azərbaycanın və bütün Qədim Şərqi bədii və fəlsəfi düşüncəsinin aparıcı simalarından biri olduğu bildirilir. Nəsimi özünün yüksək intellektual və mənəvi mədəniyyəti, geniş dünyagörüşü və yaradıcılıq fəaliyyəti ilə layiqli nüfuz qazanmışdır. Onun, insanın mənəvi yüksəlişi və intellektual mədəniyyətilə bağlı fikirləri insanlar üçün müsbət təsir göstərirdi. Nəsiminin fikri, insanın mənəvi cəhətdən yaxşılaşdırılması yolu ilə yüksək mədəniyyətli vətəndaş cəmiyyətinin yaranması çağırışı idi. Bu yanaşma pislili, qəddarlığı, fanatikliyi, cəhəleti, dözümsüzlüyü və yadlaşmaya, qarşıdurmaya, zorakılığa və müharibəyə aparan digər dağıdıcı insan keyfiyyətlərini qınamaqla əlaqələndirildi.

Dahi şairin fiziki varlığından altı əsr keçməsinə baxmayaraq, onun şəxsiyyətinə və irsinə maraq zaman keçdikcə azalmır, əksinə artır. Böyük bir mütəfəkkirin tolerantlıq və humanizm ideyaları aktuallığını itirmir əksinə bu gün onlar gələcək nəsillər üçün daha zəruri və daha maraqlıdır.

**Açar sözlər:** İmadəddin Nəsimi, bədii obraz, hurufizm, humanizm, tolerantlıq.

***Вугар Керимли (Азербайджан)*****Идеи толерантности и гуманизма в наследии Имадеддина Насими**

Имадеддин Насими является одним из ведущих деятелей художественной и философской мысли Азербайджана и всего древнего Востока. Своей высокой умственной и нравственной культурой, широким кругозором и созидательной деятельностью Насими завоевал заслуженный авторитет. Идеи Насими о нравственном совершенствовании человека и его интеллектуальное творчество оказали позитивное влияние

на жителей мусульманских стран. В основе идеи Насими лежал призыв к формированию общества высококультурных людей лишь за счет нравственного совершенствования человека. Такой подход был связан с критическим переосмыслением жизни, осуждением зла, жестокости, фанатизма, невежества, нетерпимости и других деструктивных человеческих качеств, ведущих к отчуждению, противостоянию, насилию, конфликтам и войнам. Несмотря на шесть веков, прошедших со времени физического существования поэта, интерес к его личности и творчеству не ослабевает со временем, а наоборот, возрастает. Идеи толерантности и гуманизма великого мыслителя не теряют своей актуальности, и сегодня они необходимы и более интересны будущим поколениям, чем их возрасту, их современникам.

**Ключевые слова:** Имадеддин Насими, художественный образ, хуруфизм, гуманизм, толерантность.